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NOVEMBER, 1951 - 30c per copy

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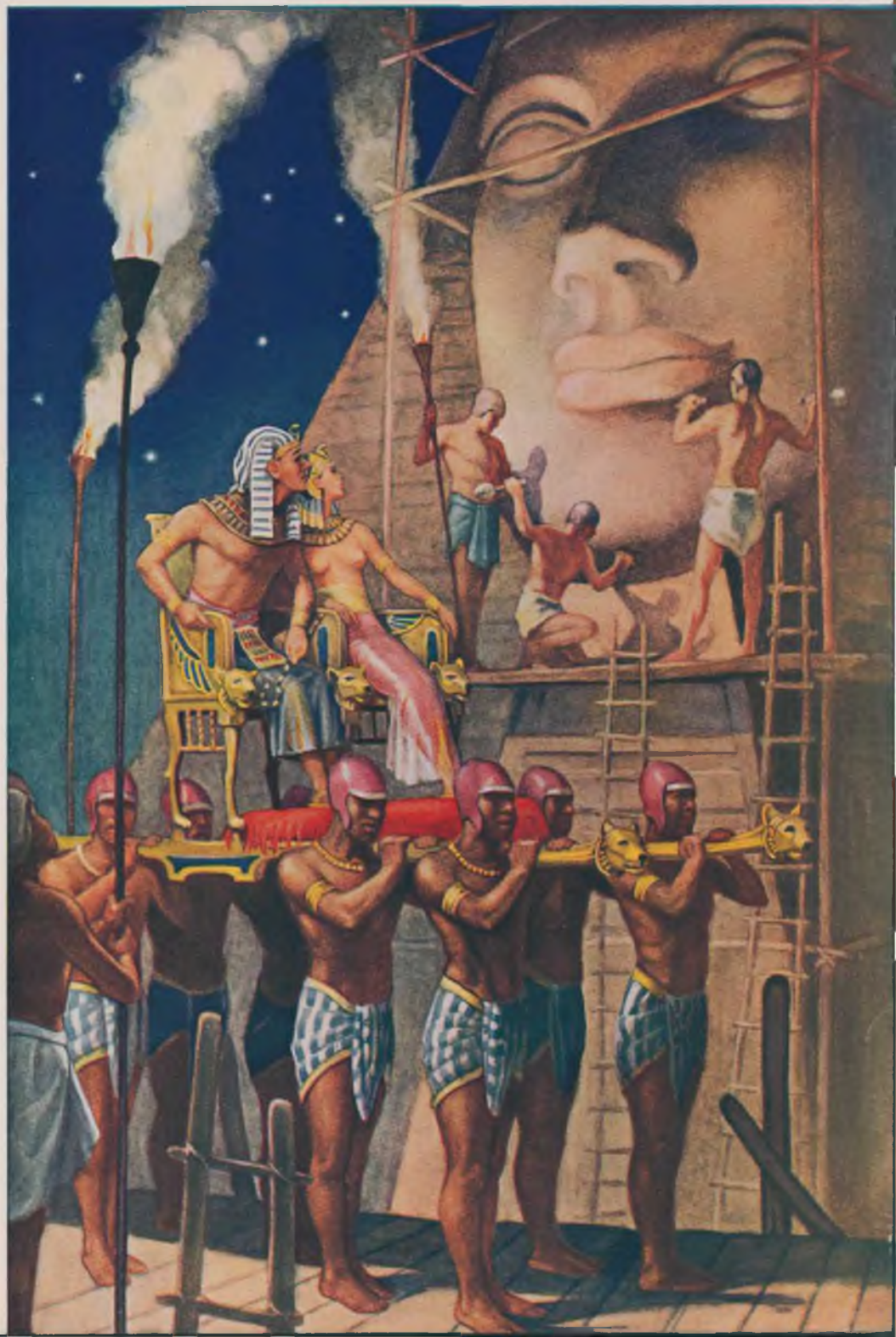
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THE INSTITUTION BEHIND THIS ANNOUNCEMENT



GRAND MASTER OF GREAT BRITAIN

Frater Raymund Andrea, Grand Master of Great Britain and well-known author of mystical and esoteric subjects, is shown here in the library of his home in Bristol. His deep insight into human nature is matched by his understanding of world affairs and his very friendly personality.

(Photo by AMORC)



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ROSICRUCIAN DIGEST

COVERS THE WORLD

THE OFFICIAL INTERNATIONAL ROSICRUCIAN MAGAZINE OF THE WORLD-WIDE ROSICRUCIAN ORDER

Vol. XXIX

NOVEMBER, 1951

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ROSICRUCIAN PARK

SAN JOSE, CALIFORNIA

EDITOR: Frances Veitasa

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THE THOUGHT OF THE MONTH

REPORT ON EUROPE

By THE EMPEROR



TEN hours to span the breadth of America! Another ten hours and we will have traversed the Atlantic and will be in Europe! As we listened to the rhythmic drone of the four great engines of our plane, we realized that the consciousness of most peoples has not kept pace with the rapidity of modern technological developments. In fact, present air transportation is so rapid that, on an extensive journey, it is difficult for one to emotionally adjust himself immediately to the new environment in which he is placed. There is a carry-over of one's impressions and reactions to his previous locale. He feels more a part of the surroundings from which he just departed than of the surroundings in which he finds himself.

We all are tremendously influenced by the environment to which we are exposed. By nature we are inclined to mimic the peoples we see until their behavior becomes habitual with us. We are also compelled by climatic and social forces to act and even to *think* in specific ways and to accept such as the proper order of life. In past times, a transition of environmental influences was more often gradual. Extremes of living, as the different social traditions and customs of others, were usually quite far removed from our own personal, everyday world. The journey to another nation required many days, if not weeks. This *time* factor was a psychological barrier that conformed to the actual distances between foreign places and peoples. There seemed to be some justification for a people in one

section of the world to act and to think differently from others. The influences on one region by another were mitigated by this distance. One section, to a great extent, remained isolated from the culture and idealism of another.

Today this sectionalism is but a tradition. More often it is a socially obsolete habit. The reduction in the barriers of time and space have, for all practical purposes, caused these sections to press in upon each other. Communications, such as radio, popular publications, and motion pictures, notwithstanding the language differences, pour in upon all peoples of the world wherever there are no political restrictions. As never before, they acquaint people with the thoughts and ways of living of the once relatively distant neighbors. There is a great opportunity for uniformity of idealism and for the dispensing with sectional differences that make for international aggravation.

One is impressed in traveling with the unfortunate fact of sectional and nationalistic resentment of that which is different. There is a blind sense of loyalty to national customs and traditions, even when they are quite apparently inferior to those of another section. The new, or rather, the different ideas which so freely infiltrate a nation today from neighboring lands are thought to be intrusions by the majority of people. It is regrettable, then, that people themselves are restricting a world unity which technological development is actually making more and more possible. Too many persons want to think of other peoples and their modes of living as foreign

and as remote to themselves. They generally will not evaluate different ideas or methods on the basis of their worth alone. This attitude is one of primitive tribalism strengthened by the vanities of local history. There is no nation of our time whose people, including its governing dignitaries, are not guilty of this offense against progress.

A Memorable Assembly

The very name *London* thrills the imagination. For centuries this capital of a once vast empire had a tremendous influence upon the history of the world. The visitor who is at all familiar with history cannot resist recalling great events and lives whose setting was this teeming city of millions. The Rosicrucian history, the modern formation of the Order, has also felt the impact of London and its great personalities of the past. Robert Fludd, Dr. John Dee, Sir Francis Bacon—these are but a few of those who lent their thoughts and personality to the Rosicrucian Order, direct or indirect, and whose activities were centered in and around London.

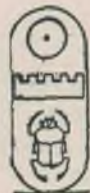
There is a conservatism about the English people which, at times, may seem to block their own progress. Though this is a moot question, its answer depending upon one's personal experiences and viewpoint, there is no doubt that such conservatism has been a stabilizing factor in the history of England. It makes for dependability especially in times of crisis. In fact, conservatism, to a great extent, is a matter of emotional control. The English people are less given to excitation by that which is merely new or strange. As a consequence, they are not easily inclined to make changes, a tendency which is sometimes to their detriment. However, not being easily swept off their feet by emotional appeals, they can approach circumstances more logically. As a result, when they do make a choice they are convinced that it is the best possible one. They are then usually unswerving in their loyalty to that which they have chosen.

This conservatism is manifested in the growth of the Rosicrucian Order in England in modern times. There has been no sensational increase of mem-

bers, but rather a steady advance, with the members progressing through the various degrees of the Order. There is an intelligent adjustment on the part of the individual to his studies. Having made their choice of the Rosicrucian philosophy, the English people are not easily swerved from their course by the vicissitudes and exigencies of the affairs of the day.

Soror Lewis, who accompanied me on my journey to the European conclaves of the AMORC, was waiting with me in the lobby of the hotel in London. This was to be an important occasion. There was to be a general assembly in the Temple of the Francis Bacon Chapter of AMORC, including members from the city of Manchester as well as from London. A gentleman stepped forward and introduced himself. He was of slender build, having the aesthetic features of a person of great sensibilities. Though soft-spoken, there was a firmness or resolution about the tone of his voice that implied well-controlled personal power. This was Frater Lawrence H. Ewels, Master of the Francis Bacon Chapter. He was accompanied by another frater who had kindly provided transportation, and they then escorted us to the conclave.

It was a happy event. There was an air of expectancy on the part of members and staff alike. We knew each other well, in a way, and yet we didn't. These persons of all ages and walks of life were prompted by one principal motive in affiliating with the Rosicrucian Order. They sought knowledge of self and of the world in which they lived. They wish to dissipate the so-called mysteries of life and to discover and develop their own potentialities in such a way that they might enjoy the fullness of living. In this way we knew something intimate about each member—namely, their idealism. However, their personalities, physical appearances, their smiles and handclaspings, were still to be experienced. Likewise, they knew us, but only in the abstract sense, from our offices of service in the Order, and the expression of our thoughts as they had appeared in our writings. A conclave such as this introduced the human, the *fraternal side* of the Rosicrucian Order.



The Rosicrucians from the John Dalton Chapter in Manchester, approximately two hundred miles north of London, had journeyed several hours to be present. Afterward, they would need journey all night to return to their homes to resume their personal duties the next morning. The conclave had an international air. In addition to us from the United States of America, there were fratres and sorores from Australia and New Zealand, and one from the Orient. At the conclusion of the addresses by the several speakers, including remarks by officers of the John Dalton Chapter, customary English sociability, including refreshments, prevailed.

By prearrangement, the administrative officers and board of trustees and past officers of the Francis Bacon Chapter met again with us. After reminiscing upon the success of the general convocation of the night before, an agenda of important matters was presented by Frater Ewels for panel discussion. The plans formulated at that time were to have a far-reaching and beneficial effect upon the Rosicrucian members of England. It was an atmosphere of great harmony that went far toward dispelling the misunderstandings that sectionalism often engenders among peoples.

Monuments of Human Achievement

In the turbulence of our times, the great minds of the past who have contributed to the advancement of our civilization are often forgotten. Unfortunately, things of immediate concern are often exaggerated out of proportion to their true worth and becloud the noble past. Culture always suffers in any conflict with necessity. Thus, the homes, the birthplaces, the sites of the great labors of past geniuses are often neglected by more pressing demands. There is, then, in such crises, a public apathy toward preserving these monuments to human achievement; the economy, as well, may make it impossible to expend any funds on their restoration or preservation. Often, before public funds can be raised to preserve such monuments, they are destroyed and lost to future generations. It is essential that every nation show great concern for the memory of those

who have served humanity nobly in the past, including those places associated with their lives.

Most nations, and especially England, have been conscious of their debt to the past. The general state of affairs, however, throughout the world, has caused some such edifices of historical importance to be neglected. Realizing this, the Rosicrucian Order has felt the need for many years past to seek out, both near and far, and photograph those monuments, those particular landmarks of the notable servants of mankind. These photographs of great temples in Egypt, India, and elsewhere—also, photographs of the workshops, laboratories, and the homes of mystics and philosophers—have been published in Rosicrucian periodicals and books. Accompanying them have been descriptive texts written in such manner as to cause an appreciation of these luminaries. Some of the photographs have fallen into the category of rarity, because they have never been published previously. Sound and color motion-pictures concerning these unique archaeological and historical sites have also been produced by the Rosicrucian Order; subsequently, these films have had a world-wide circulation, being shown in schools, colleges, and before many cultural and study groups. On our current schedule of travel objectives—things to be accomplished on this journey—was a list of such historical places to be photographed. One of these was the *Canonbury Tower*.

A Quieter Age

Though but a few minutes from the heart of London, Islington has a quaintness about it that is reminiscent of a quieter age. We stood in the public square, one that might have been the center of any soporific village. Huge shade trees fringed the walks, their boughs nearly brushing the passerby. High stone walls surrounding nearby buildings, suggested once cloistered estates. The peace and quietude as well as the illusion of yesteryear was occasionally shattered by lumbering lorries which would suddenly make their appearance. It was shocking to the imagination. It brought yesterday into conflict with today.

Like a sentinel, or a somber judge looking down from his high bench upon

our times, stood the *Canonbury Tower*. It was both impressive and forbidding in its stark simplicity. It dominated the square as if guarding it against the encroachment of modernity.

Not long after 1509 A. D., Prior Bolton of St. Bartholomew in Smithfield "builled of new the Manor of Chanonbury at Islington which belonged to the Canons of this house . . ." The Tower is part of Bolton's original building. History relates that after the dissolution of the monasteries, Canonbury was occupied by various court favorites. Some of these were Thomas Cromwell, Earl of Essex; John Dudley, Earl of Warwick; and Lord Wentworth. In 1570 Sir John Spencer, Lord Mayor of London, acquired Canonbury and elaborately renovated its interior. From 1616 to 1625 Sir Francis Bacon, eminent philosopher and Rosicrucian, leased the Canonbury property. He was then attorney general.

Behind the Tower, surrounded by a rustic stone wall, is a typical English garden. Against the somber and dull color of the Tower and wall, the garden is refreshing in its vividness of color and its precise landscaping.

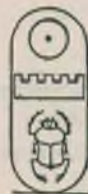
We approached the entrance to the structure with an air of reverence. We had been given special permission to photograph the exterior and interior and to occupy ourselves upon the premises as we desired. As we climbed the worn stone steps to the massive door, we thought of it as a veritable cradle of concepts. Once located within the security and privacy of this aged edifice, illuminated minds had given expression to their ideas. From this place thoughts went forth which gave tremendous impetus to the intellect of the times.

We ascended a narrow spiraling stairway. Immediately upon our entrance into the Canonbury Tower we had sensed an atmosphere of adventure. It was like peering behind the curtain of time. What eminent personalities had trod these stairs in the centuries past! Assassination had also been attempted in this very edifice. The plotter must have slunk in these very shadows against these curved stone walls, as he stealthily made his way upward to the scene of his intended crime. On our way to the first floor or stage of the tower was a small plank

door, ill-fitted, we thought. It had at one time been latched. Well-worn grooves indicated the path of the bolt that had since been removed. I was intrigued by this door covering an aperture in the otherwise unbroken plane of the wall's masonry. Why a door there on such a narrow twisting stairway? It was not large enough for one to enter upright. To crawl in would have been difficult while balancing oneself on the slippery treads of the circular stairway.

The whole experience had a certain psychological impact. It portrayed how newly perceived objects and circumstances are often symbolical of latent ideas or experiences acquired in devious and often forgotten ways. For some reason the stairway and mysterious door aroused ideas of horror and the recollection of events whose settings paralleled this present experience. With reluctance and some repugnance, I tugged at the small door and it creakingly opened. Behind it was an aperture like a closet, actually a deep niche in the tower wall. Only the crepuscular lighting of the stairway, which the grey stone walls reflected from below, entered the cryptlike closet. There was evidence that it had been remodeled since its original construction. The whole appearance within was now quite innocuous. It had been in comparatively recent times obviously used for storage. However, as I peered within and inhaled the dank air, which was thoroughly expelled by opening the door, I had the strong impression—or was it imagination?—that its function had at one time not been so innocent.

A few more steps and we were on the first landing. The floors were solid oak random planks. They had been worn to waxlike smoothness, perhaps by both the wear and care of former residents. Before us was a huge wooden door, an excellent representation of the craftsmanship of the 17th century. The wrought-iron hinges and latch made it a thing of beauty. It stood ajar. The open crack was like a golden streak from the light within. In contrast to the crypt on the stairway, it had a welcome atmosphere. Boldly pushing open the door, we were met by a flood of sunlight streaming through leaded glass windows on two sides of the ex-



pansive room. The large windows reached from the beamed ceiling to the planked floor.

The room had exquisite heavy oak paneling. It is said that Sir John made these improvements nearly four hundred years ago! From the ceiling was suspended a massive chandelier in an excellent state of preservation. Whether this, too, was intact from the time of Sir John or had been installed more recently we did not know. It bore the effect of our times, however, as it had been electrified. From windows on one side a vista of the square could be seen. Through opposite windows one looked down upon the garden with its mulberry tree laden with delicious fruit and the tree, too, was hoary with age.

Slowly we turned about for a full appraisal of these inspiring quarters. Behind us, unnoticed as we entered, was a large fireplace. It commanded attention in the room as it must have been the focus of all who had meditated within this chamber. We were in what had once been the library and principal study of Canonbury Tower. As such it was, for some nine years in all probability, the workshop of Sir Francis Bacon. Were these very surroundings the stage on which his mind produced the Shakespearean plays so often attributed to his genius? What

affinity was there between the high windows, the light that poured through them, the strong security of the paneled walls and the planked floors, the quiet garden without, and the ideas that arose to the fore of consciousness of those who had meditated here?

We sat in rustic chairs before the immense fireplace, our legs stretched before us and our feet naturally finding the smoothly worn grooves which time and other feet had left in the floor. Though we did not speak, it was the unexpressed desire to try to capture something of the atmosphere of an age forever gone. It was like trying to live in retrospect, for a few minutes, the life of another.

Every chamber on each succeeding floor was likewise beautifully and impressively paneled, adding dignity to its history. From the tower's top one gained an impressive view of the surrounding countryside. At night, alone, gazing into the starry vault of the heavens from this vantage point, the experience must have contributed to the stimulation of the reason and inspiration of the great minds who had stood there. Our leaving Canonbury Tower was like a return to wakefulness from a pleasant dream.

(To be continued)

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ROSICRUCIAN SUPPLY BUREAU

Rosicrucian Park

San Jose, California

*The
Rosicrucian
Digest
November
1951*



Modern Alchemy

By DR. H. SPENCER LEWIS, F. R. C.

(From *Rosicrucian Digest*, February, 1933)

Since thousands of readers of the *Rosicrucian Digest* have not read many of the earlier articles of our late Imperator, Dr. H. Spencer Lewis, we adopted the editorial policy of publishing each month one of his outstanding articles, so that his thoughts would continue to reside within the pages of this publication.



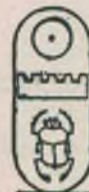
THOSE of us who are familiar with the progress of physics and chemistry and the advancement in the science of metallurgy, were astonished recently by some statements made in a court of law. It happened during the trial of a man who claimed the privilege to criticize publicly the claims made by those who are still actively engaged in the search for unrevealed laws and principles of alchemy and chemistry.

This man, evidently wholly devoid of any interest in the reading of modern textbooks or even scientific news as reported in the newspapers, and otherwise showing an inferiority of comprehension that wanted to vaunt a superiority complex, made the bold statement that in his belief anyone who thought that transmutation of metals was possible, or who claimed that gross metals could be transmuted into gold, was insane. He made his statement with all of the positiveness and sureness of a person who had no idea that he was making an absurd statement, proving his unfamiliarity with subjects supposed to be his special study. In other words, he was posing as an authority on subjects with which he proved himself to be utterly unfamiliar. We often find such types in our everyday affairs. Those who know the least about a given subject are the ones who make the most positive statements and

are ready to voice their opinions publicly with more vehemence and more explanations than the person who is well versed in any subject.

The man's statements caused a flutter of surprise, and judge, jury, and spectators alike could not help smiling. But we wonder how many persons know just to what extent the ancient art of alchemy is still being carried on in this busy modern world. Few intelligent persons, familiar with the progress of scientific achievement, have any doubt any longer regarding the possibility of the artificial making of gold from base metals. The transmutation of zinc, lead, or similar metals into a chemical imitation of pure gold has been made in many of the university laboratories and in the laboratories of industrial institutions. There is neither any mystery nor secrecy about the process. It is merely the combining of various processes of nature in an artificial manner so as to produce gold in the very same way in which nature produces it.

The chemical or physical difference between a piece of zinc or lead and a piece of gold is well known to scientists; the scientific steps necessary to change the zinc into gold are also well known. But to carry out these steps and imitate nature in her processes is a tedious and extremely costly thing. For this reason, the artificial manufacture of even a very small grain of gold in the laboratory is too expensive to ever



make the process possible for commercial benefit. It would be much like taking one thousand dollars worth of gold and reducing it to a piece that would be worth less than ten dollars and claiming that this process is of value to the arts or the industries. It probably will be many a day before science will be able to artificially produce a piece of gold with as little expense as the average man or woman can get the same amount of gold in the mountains of California.

In fact, thousands of persons who were unemployed have taken to the mining of gold in California in the past two years. By every member of a family working hard and carefully from early morning until sunset, these families are able to extract from the earth about four to five dollars worth of gold per family per day [1933]. This enables them to live and sustain themselves during the upset business conditions, and although a few have made more money than this in the simple mining process used by them, still the taking of gold out of the earth is far more profitable than any process that can be invented in the scientific laboratories.

However, just as the ancient alchemists, mystics, and Rosicrucians spent many years of their lives in experimenting with transmutation merely for the sake of testing and proving nature's fundamental laws, so the laboratories of industry and science today feel that it is worth while to spend thousands of dollars to make a grain of gold that is worth only a few dollars.

In some parts of the world, alchemy is still a science separate and apart from general chemistry. It is considered a synthetic art and one of the hermetic sciences and for that reason is kept quite distinct from modern chemistry. Of course, the man who made the statements in court knew nothing of this fact and did not know that his ridicule of anyone's interest in alchemy was casting a slur upon the intelligence of thousands of men and women of great learning, and especially men whose daily activities are connected with metallurgy, physics, and chemistry in a highly scientific manner and who devote their evenings or spare

hours to the intensely interesting hobby of alchemical research.

A Great Leader

One of the great leaders in the alchemical movement throughout Europe, and perhaps the foremost alchemist in the world today [1933] is M. F. Jollivet Castelot of Paris. He is not only an eminent scientist who has devoted most of his life to the study of transmutation and synthetic chemistry, but he is director of the Societe Alchimique de France and Editor of a quarterly magazine called *La Rose-Croix* which bears the Rosicrucian emblem. He is also an honorary member of the Rosicrucian Order in America, AMORC. Some years ago we published in our *Triangle* a photograph of Frater Castelot in his laboratory. We have continuous reports from members of his association regarding their joint and individual achievements. Their monthly publication is filled with interesting items from their laboratories and quotations from other newspapers and scientific magazines regarding the art and science of alchemy and transmutation.

One would think that after having accomplished the feat on numerous occasions of producing small amounts of absolutely pure gold the quest for the process and the search for the principles would be brought to an end. But here, again, I remind the reader that the real quest is not for the purpose of making gold nor is the search intended to reveal a more simple manner of producing gold. The whole idea of the alchemists' studies and experiments is to observe nature's laws at work and to find more simple ways of demonstrating them. In the process of transmutation and in the study of alchemy generally, more of the fundamental principles of the universe are revealed than in any other laboratory experiments that might be conducted. This is what makes the whole subject so fascinating and so fraught with new and surprising conditions, situations, and revelations.

It was in 1894 that Frater Castelot published his first book dealing with his great studies in alchemy and in transmutation, after having been a student of the Rosicrucian and mystical principles which revealed the work and

secret process used by the early mystics and alchemists. In 1904 Frater Castelot published other important instructions regarding the science of alchemy. Since then his writings have been read before the most learned scientific societies throughout the world and quoted in many popular books and treatises dealing with scientific subjects. In 1896 Frater Castelot and others founded the alchemical society of France.

Mystics in Laboratories

Occasionally those who seek to criticize the Rosicrucians as being impractical people because of their advanced ideas and progressive programs, point to the fact that the ancient Rosicrucians were interested in alchemy and in the search for artificial gold. They think that this search constitutes evidence that the Rosicrucians are dreamers instead of practical men. Such persons do not realize that the father of modern chemistry was alchemy and that although the child in the form of modern chemistry has grown to be a great and universally recognized science, the parent has not passed out of existence or out of the universal picture, for alchemy was limited to certain lines of research and those fields of research have not yet been exhausted even by the most modern achievements of science.

As stated before, the Rosicrucians and mystics who performed so many experiments in their laboratories, were seeking, through the material laws of the universe, to discover universal principles which had their action and reaction in the spiritual world as well as in the material world. They believed that just as the difference between gross metal and pure gold was a difference in character, constituted by the various rates of vibrations and by the presence

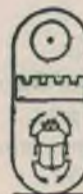
of impure or unevolved elements, so the differences in human character were the result of impure and inharmonious elements which might be transmuted and changed into the pureness of spiritual life here on earth.

Much is said these days about vibrations and their effect upon our health and our lives generally. We are coming to learn that all of life consists of vibrations which affect us and, in fact, compose everything of which we have any sense or understanding. It was in the laboratories of the alchemists and mystics that the law of vibrations was first discovered and proved to be an actual fact. And while these mystics sought for an elixir of life which would prevent disease, old age, and so-called death, and change gross material into pure gold, they found laws and principles which would enable man to cure disease and to overcome many of the obstacles to old age. They also found ways and means of producing many of the modern metals, such as bronze and various alloys, which have been extremely valuable to industry and commercial interests. So we have these ancients to thank for many modern achievements which they turned over to mankind as worldly benefits, and those mystics who still continue their searches and their inquiries.

Dreamers they may have been and dreamers many of these mystics may still be, but they are the sort of dreamers who test their dreams in the crucible of materialism as well as the crucible of spirituality. They seek to turn their dreams into practical account and to practical application, and from their efforts we have derived so many benefits that it does not behoove anyone to criticize the mystics and their dreaming.

TEMPLE DEGREE INITIATIONS

The New York City Lodge, 250 West 57th Street, will confer the Second Temple Degree Initiation on Sunday, November 18, and the Third Temple Degree Initiation on Sunday, December 16. Eligible AMORC members are invited to attend.





Attaining Spirituality

By RODMAN R. CLAYSON, Grand Master



SINCE time immemorial, man has gazed into the heavens and placed his faith and trust in powers apparently superior to those which he personally could manifest. He has endeavored to lift himself higher into the spiritual realm. In the stars that seemingly travel by night, and the sun by day, man recognizes something superior to himself, something above and beyond the weaknesses of human nature.

The search for Divine understanding has brought about an endeavor to relate the forces governing the stars above to man himself, and the desire to comprehend the universe, the Cosmic whole. In this search, man is enhancing his spirituality. Without faith in a universal spiritual consciousness—the Universal God who makes all things possible—our lives and our world would be hopeless and forlorn. Without faith, the horizons to which ambitions and aspirations could be extended would be limited—also, limited would be the refinements in art and music.

The spiritual side of our consciousness gives us the true perspective of life, and lifts us to the heights of inspiration. Without spirituality we would be nothing, for its absence would mean that we were mere human mechanisms without access to the creative power that gives beauty to life and being. He who would be spiritual or godly must attune himself to the nature or character of God. We should never have occasion to lament, as did Charles Darwin at the close of his long life of

physical investigation when he said, "I feel that I have starved my spiritual nature."

People are not becoming less godly, less interested in Divine precepts. For the most part they are learning to shape the course of their lives according to philosophical and religious concepts. Spirituality is increasing among our people. To be spiritual it is not necessary to make a profession of religion. "As a man thinketh in his heart, so is he." Hope and faith in the future is a strong, dynamic, driving force in life.

Man is not measured by the quantity of his acts, but by their quality. Probably the greatest human weakness is the dependence of individuals upon their fellow men for assistance in surmounting conditions which they themselves have precipitated. When men learn to subordinate their own passions and lower natures so that spiritual principles may rise in their consciousness, there will be manifested universal peace.

Man must set forth Cosmically inspired precepts and exemplify them in his life. He must seek to emulate such principles. Christ and other avatars have given to the world highly adequate spiritual philosophies by which peace may be attained, provided man makes the effort to live by these spiritual teachings left for him as a heritage.

A state of spirituality denotes conduct indicative of man's spiritual nature. In living the spiritual life he is governed by aspirations, urges, and inclinations originating in the Divine self, and as expressed by the dictates of con-

science. Man uses these higher powers and faculties of which he is possessed and aware. Virtues such as truth, justice, modesty, and mercy characterize spirituality. It is not sufficient to know the virtues; they must be lived if spiritual life is to be practical. The virtues can be employed in daily life.

Spirituality is found in the reaction of human conduct to a personal inner understanding and conviction. He who takes the time to offer help and consolation to one who has fallen by the wayside is living the spiritual life. To be spiritual is to live spirituality, not to talk about it. One does not need to be an aesthete to be familiar with the arts, nor to be sensitive, divinely sensitive, and spiritually inclined. The spiritual person need not sacrifice the sharpness of his reason.

Spirituality is a state of adjustment of our divine consciousness to the world in which we live. Spirituality is not peculiar to certain individuals; all have the privilege of making this adjustment. The true spiritual man has no mental or character weaknesses, nor does he permit indolence to retard his progress.

The Divine essence, like a stream, runs through all mortals. The spirituality of individuals is sexless, although it is believed that women have greater spiritual propensities because they are more emotional and more sensitive than men. To be spiritual, one must have a balanced nature; one must discipline himself if he is to be successful materially and yet move toward spiritual attainment. He does not let business pursuits cause him to violate his moral precepts and the dictates of his conscience. He does not let his material

interests deprive him of opportunities for introspection, reflection, and study.

A Balance of Extremes

Man is a dual being; he is spiritual, and he is physical. He must care for the needs of his physical existence. He must also provide for the needs of his spiritual

existence. Religious fanaticism does not mean spirituality. If we face facts, we will realize that anyone who lives, if he is making a successful adjustment to life and its demands, must strike a balance between spiritual and physical extremes. He must express a combination of the two factors operative in him as well as throughout the universe. Man could not be what he is if there were not the prevailing function of both of these factors.

One's degree of spirituality is based upon the things he values. After all, things of a material nature are transitory, while permanence is found in the real values of ideals and associations, in living a purposeful life, in developing the spirituality of our being. The individual who subscribes to and lives by spiritual ideals and

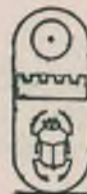
principles is directing his life into useful channels and constructive activities. He has a full realization of the enduring things of life. An individual's thoughts and actions reveal his complete philosophy of life.

Spirituality is not a quality of the physical body. Eating a certain kind of food will not provide the condition for spiritual consciousness. There is no diet that will assure one of spiritual unfoldment and development. The body at all times should be kept in good health, so that it may be a worthy temple for the spirituality which man



By Lester L. Libby, M. S., F. R. C.
Director, AMOEC Technical Dept.

- A British scientist reports that the relative color sensitivity of one's eyes depends upon the position of the head. When both of your eyes are on the same horizontal level (such as when you are standing upright or lying flat on the back), their color sensitivities are about the same. When one eye is higher than the other (such as when you are lying on either side), the upper eye becomes more sensitive to blue and the lower eye more sensitive to red. This effect may possibly be the result of a difference of blood pressure in the region surrounding each eye, or perhaps a difference in the ocular fluid pressure at each eye.
- A Brown University scientist recently measured the individual movements of the eyes, using a precise and delicate technique, and found that there exists a small nonsynchronized tremor of up to 90 movements per second in each eye independently, when they gaze fixedly at some object. The brain presumably compensates for these movements to a large extent when it combines the individual sensations from each eye into the final resultant sensation.



manifests from within himself. A well-balanced diet most assuredly will contribute to the health, welfare, and harmony of mind and body, thus making possible better spiritual development. The food itself, in the diet, however, does not affect the spiritual nature. It is a mistaken idea to suppress the desire for food and to allow the body to degrade through lack of proper food or through long fasts.

There is no material substance that can affect the spiritual content of man. Material things affect only their own kind. An ill body does prevent the spiritual property from having the proper kind of medium for expression. If we were to eliminate the physical and material things of life, there would be no purpose left for the existence of spiritual knowledge and power.

St. Paul declared that spiritual things must be spiritually discerned. This explains why we must endeavor to develop ourselves to a higher plane of understanding and perception. Those who live only in the physical world, and see only its physical aspects, are not in a position to perceive the existence of that which is spiritual. Spiritual development gives refinement to the human consciousness. To become spiritual it is not necessary to give up all the pleasures of life that are wholesome, clean, and good. One should also have all the necessities which relieve him of pain or worry. Seeking these things is not inconsistent with seeking spiritual development.

The Ideal of Sharing

In being spiritual, one cannot disregard life and its necessities. Furthermore, the real spiritual man or woman is obligated to assist his fellow man from time to time. Therefore, in order to do this he must in some measure provide for his own needs before he reaches the position of being able to share with others that which he possesses.

From the Rosicrucian point of view, spirituality should bring physical and material happiness with it. Spiritual meditation and concentration bring upliftment, inner peace, contentment, and happiness, and should not be denied. Spiritual development can bring about a balanced, complete, and perfect life.

Each individual can make this world more spiritual; he can help to make it a better and happier place. He can send from himself good thoughts. These will be returned a hundredfold and more. By seeing the good in our fellow men we increase our own spirituality and help to make the world a better place in which to live. A spiritual person lives moderately and temperately. He is looking for a successful plan of living; and this may very well be a spiritual plan. One grows into spirituality, even though every man and woman comes into this world endowed with a certain amount of spirituality. A conscious realization of one's spirituality is reached through personal desires and self-motivated progress. Conscious effort is expended. One gains from experience, and the knowledge thus attained is never lost.

One who lacks spirituality is in need of spiritual food. To grow in spiritual stature requires courage and strength. If the spiritual stature is to remain, it does not come quickly. Evolution is usually slow. One begins by weeding out the imperfections of his character. One of the reasons there is an upward and expanding trend of spirituality is because we find much dissatisfaction among our peoples. They are dissatisfied with their existence, their lot in life, with the present situations confronting them. If one were satisfied with himself and with the conditions about him, there could be no growth.

Through the acquisition of spiritual understanding, material and physical values are enhanced, and one's capacity for a greater wealth of happiness and wisdom is extended. Thinking people have learned that they must obey the fundamental laws of life, and that they must apply spiritual understanding if they are to experience contentment and peace of mind. It is not inferred that living the spiritual life will bring a life of ease. Through spiritual understanding, however, one learns how to meet the obstacles of life and to surmount them without faltering. These are the experiences which strengthen us.

Spirituality brings tolerance, understanding, forgiveness, and does away with selfishness. It is the builder of character. Spirituality, being of a Divine nature, gives permanence to the

real values of life. By doing our very best to live a spiritual life, we are rewarded with an indescribable happiness which leads to peace profound. When one corrects the errors of his life and polishes the rough corners of his thoughts, actions, and other personality traits, he grows in spiritual consciousness. He strengthens his spiritual powers. He uses his natural talents and capabilities. He comes into his rightful heritage. Life becomes meaningful and purposeful. The trials we experience enhance the beauty of living the spiritual life.

Today, however, there is a higher level of thinking on the part of those who attempt to interpret religious doctrines and philosophies so as to lead a spiritual life. One can increase his spirituality by following the pronouncements of his church; and, also, he can become spiritual by following the doctrine of a real philosophy of life. It is not absolutely necessary that one attend a church in order to be spiritual; however, such attendance does enhance one's spirituality.

Meaningful Living

Virtue and goodness stem from spirituality. This is attained through good living, right thinking, and self-discipline. Goodness is not absolute; it is not an actual mental or physical condition. Goodness is extremely hard to define, for it is relative to the development, knowledge, education, and understanding of the individual. Briefly, goodness is the result of the dictates of conscience. It is also manifested in accepting and living the moral and ethical code now observed by all peoples. Depending upon one's spiritual growth, there can be degrees of goodness, and, therefore, degrees of spirituality. Man is divine to the extent that he draws

the breath of life, but this does not make him spiritual. It is up to each individual to manifest the goodness of which he is spiritually capable.

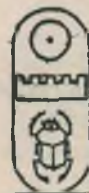
That there is more happiness in the world today than there has ever been in the history of the world must be attributed to freedom of thought. Fortunately the world is full of deep, serious thinkers; and these are the people who have brought about much spiritual progress. Education and the sciences have had much to do with enlarging the infinity within man, but they have not been able to show man that spirituality offers possibilities for a richer and more meaningful life.

Spirituality does not stem from man's physical self; it advances from man's inner self, his soul self. Spirituality is the reflection of the Infinite Intelligence residing within each and every one. It is a reflection of the attunement and communion the individual has had with what he refers to as God. Creeds, sects, churches, philosophical organizations can guide us, but the real spiritual guidance must come from within, from personal communion and attunement with the infinite consciousness. In recognizing his divinity within, man learns to express it, and thereby expresses real spirituality. One cannot teach spirituality to another; it must come about through his self-realization, through personally tapping the source of Infinite Wisdom. Self-unfoldment is realized in the process of spiritual attainment.

A philosophy of life, such as that offered by the Rosicrucian Order, can help to prepare us, so that we can manifest and express our spirituality to the fullest degree of our capacity. The application of mystical principles prepares the way for the attainment of spirituality.

AMORC CHAPTER ORGANIZED IN YOUNGSTOWN, OHIO

Members in Youngstown, Ohio and vicinity will be interested to know that an AMORC Chapter has been organized in that city. All AMORC members in this area are invited to attend Chapter meetings and to participate in the rituals, discourses, and experiments that are a part of a local Chapter. For further information regarding the time and meeting place, write to the secretary: Mrs. Phyllis J. Cassetto, 110 Calvin Street, Youngstown, Ohio.





The "Cathedral of the Soul" is a Cosmic meeting place for all minds of the mostly highly developed and spiritually advanced members and workers of the Rosicrucian fraternity. It is the focal point of Cosmic radiations and thought waves from which radiate vibrations of health, peace, happiness, and inner awakening. Various periods of the day are set aside when many thousands of minds are attuned with the Cathedral of the Soul, and others attuning with the Cathedral at the time will receive the benefit of the vibrations. Those who are not members of the organization may share in the unusual benefits as well as those who are members. The book called *Liber 777* describes the periods for various contacts with the Cathedral. Copies will be sent to persons who are not members if they address their requests for this book to Friar S. P. C., care of AMORC Temple, San Jose, California, enclosing three cents in postage stamps. (*Please state whether member or not—this is important.*)

ACTIVE THANKFULNESS



ACTIVITY and passivity are normally expressions of living and nonliving things that we observe in the world. Life is almost synonymous with activity since it is a process taking place in time and space. At all times that life is manifest there is activity connected with it. We cannot conceive of life as a continuously passive state, although insofar as usefulness is concerned, some lives might as well be passive. The evident activity in the whole of creation proves that the universe is purposeful insofar as it expresses activity. Without activity everything would eventually cease to be, except possibly some mere manifestation of inert matter which could not be perceived for lack of an active object to perceive it.

In our lives, those things which mean the most to us have directed toward their functions and purpose the greatest amount of activity. Much activity of the human being is directed toward biological essentials. Indirectly speaking, earning a living—in other words, to have food, clothing, and shelter—is a phase of activity to which the majority of us devote most of our time. In the sphere of those things which are not directly connected with our immediate existence, we tend to become passive when interest or necessity does not force us into activity. In our social dealings with other human beings, we are usually active in matters of benefit to us, and passive where we think that effort is not worth what we might gain from it. Insofar as the virtues are concerned, a similar condition applies more or less to all individuals. We are virtuous and represent in our lives the

highest ideals of character and sociability when we feel it is to our advantage to do so, but, otherwise, in a rather passive sort of way, we find ourselves developing habits of unconcern where we realize no immediate value.

All of this is particularly applicable to consideration of the benefit that comes to us from sources outside our own activity. We may express appreciation or say "thank you" in a rather perfunctory manner without seriously considering whether we mean the things we express or whether we truly feel obligated for something that was done for us. Actually, to thank an individual for something by which we have benefited, is more than a mere social custom of expressing appreciation. It constitutes the exertion of the active principle of our being in acknowledging that we are a part of all the activity of life and its purpose.

The average human being may be said to be somewhat independent and individualistic. He likes to keep many of his actions to himself, as well as his thoughts, and his ego is flattered by the thought that he owes no one any obligation or responsibility. Because of this reasoning, an individual can become very calloused, insofar as acknowledgment of appreciation is concerned. If carried further, this line of thought causes some to ask why they should be thankful to anyone or to anything. We should be thankful for the very state of activity that exists in the universe. Thankfulness to God is not only a form of adoration, an acknowledgment of a power more extensive than ourselves, but a means of placing oneself in a relationship that is beneficial to all the rest of the universe.

True thankfulness is not the specific acknowledgment of every event or incident that may bring us benefit or pleasure, but rather the expression in

living of our relation to all things that contribute to the best that there may be for us in life. If activity is a principle manifest throughout all things, then our acknowledgment of it and our thankfulness expressed in the form of cooperation so that we may not only be a part of universal activity but may direct ourselves toward higher things through our participation should be a manifestation of our relationship to God or natural laws.

Little thought is given to the fact that the true value of expressing sincere thanks or living a life which is an expression of thankfulness is the value that comes to oneself rather than to the person thanked. True thankfulness is a way of directing ourselves away from ourselves. In other words, if we store up within us all our problems, all our responsibilities, and even all our pleasures, we not only become introverts, but we are unhappy with the weight of the responsibility that is a part of our consciousness. To get relief, we must express our feelings. To express thanks is to release tension within and to make our own lot happier.

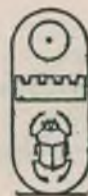
There is little proof of this principle except in the doing of it. Try it; feel the release from physical and mental tension that comes through thankfulness sincerely expressed and experienced. Such a resultant feeling that comes from the release of internal tension and from our acknowledgment of other forces about us is one of the many channels of attunement man has with the higher laws and with God. Through the medium of the Cathedral of the Soul we can find the opportunity of expressing thankfulness for those things that have given us benefit, pleasure, and help, and in so doing, open ourselves to the benefit of Cosmic or universal activity that shall infuse and inspire our being.



EGYPTIAN LOTUS

The Egyptian lotus, scientifically known as the speciosum, is a very hardy water lily. Its superb flowers and magnificent foliage produce a splendid subtropical effect. The flowers are about a foot across when fully opened, are of a deep rose color, with a soft, creamy white at the base of the petals. It differs from some of the other lilies in that it is exquisitely fragrant.

—from *The American Rosae Crucis*, February, 1916





The Mystical Way of Life

By RALPH M. LEWIS, F. R. C.

LESSON ONE



MAN must choose a way of life. The stream of human existence is a tremendous motivating force. We either consciously move with the stream, or we are moved by it. In either instance, we are making a choice of a way of life. If we consciously move with the stream of human existence, that constitutes a *positive* choice on our part. We then become aware of a tremendous power which is ours. We realize the ease with which we are able to direct our affairs. A disregard of this stream of human existence constitutes a *negative* choice of the way of life. We still move forward. We cannot help ourselves. But we have lost control of our personal direction. Eventually then we become aware of our own helplessness, and that helplessness precipitates fears and terrors.

In fact, the negative way of life is an intentional disregard of the precipitators—namely, of those things which actuate or which move us mentally, physically, and psychically each hour of the day. One who follows this negative way is, after all, not unlike an animal plodding across an open field, beneath the heavens, quite unconcerned and quite indifferent to the majesty of the great Cosmic bodies overhead.

The positive way of life, namely, the intentional moving with the stream of human existence, is the thoughtful way. It consists of the intelligent observation

and analysis of all of the experiences of life which are ours. It consists of determining, as much as we can, the causes of those experiences. The positive way constitutes also the attempt to adjust our conscious existence, our living, to such causes. Consequently, each of us is either thinking or just living a way of life, depending upon conduct. After all, even the most thoughtless manner of living, wherein a person has no regard for the causes of his existence and how his life is affected by them, is an unconscious adoption of a philosophy of life. For an analogy, a man in deep water (a lake or a river) who disregards swimming, has by that action chosen to drown, whether or not he realizes he has made the choice.

Objective Realism

There are three general ways in which man may pursue the course of life. One of these ways is *objective realism*. This is also often known as *naturalism*, or the belief that nature is just a mechanistic system. Objective realism consists of one's affirming to himself that the only realities, the only things that are real, are those things which have as much being, as much substance, as our objective, physical, material self. To the objective realist, the only real things are those which the senses can conceive in time and in space. To him, beyond the qualities of the senses, beyond time and space, there is nothing.

The objective realist even denies that there is an immaterial unity between things, between the myriad separate things which he perceives in the universe. For there to be a unity between them, he declares that the nature of this unity would need have as much force and energy, or substance as the things which it is to bind. Objective realism, therefore, is not concerned with final causes. In other words, it is not concerned with any plan or purpose for the phenomena of the universe. Objective realism will not accept the idea of a plan or purpose unless it can be shown that that plan has as much corresponding form, is as material, as the things which it is supposed to govern or direct. The objective realist wants you to produce a plan of the universe in substance; otherwise, he will not accept the idea of one.

The objective realist, consequently, is concerned only with efficient causes, the ones that mechanically or materially bring about results. They are those causes which show how a thing exists within itself, and which can be discovered only by analysis under a microscope, in a test tube, or by dissection of a substance. The objective realist is not unlike a man who has become interested in how a rubber ball bounces. He has seen a ball bounce on some occasion, and he has attributed the bounce to the ball, so he proceeds to take the ball apart to discover the cause of the bounce. He takes off the outer layer, then takes off the inner wrappings, and finally he does discover in the nucleus of the ball that which gives it resilience or elasticity. But, since the purpose of the ball is *not* to be found in its material substance, in its covering, or in its nucleus, he never knows why the ball was made to bounce, and what end it serves in so doing. In fact, he disregards entirely the function of the ball, because he cannot find it within the ball itself.

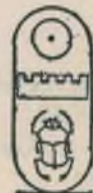
The objective realist goes through life identifying and arranging in his consciousness a great number of particulars, that is, the particular things which he has experienced. He has given them all a name and classification, but the value of many of these things is entirely lost to him, since he has never learned their purpose. He has only searched for per-

ceivable or material substances in which the purpose could not exist. He is like a man who has placed a lot of canned goods on his shelf in his home. He has named each differently according to his own ideas. He knows where to find them when he wants them, but the meaning of the cans, insofar as what their contents are intended for, is lost to him. So the objective realist eventually begins to think that many of the things of his experience are abortions of nature. He thinks of them as useless, something to be disregarded and possibly destroyed or cut out by man—just as the appendix at one time was thought to be a useless appendage, to be removed even when it caused man no suffering.

Such a man, the objective realist, measures happiness at first in the aggregate of things he can know. He finds satisfaction in perceiving many individual things as a result of his analysis of that which comes to his attention and experience. However, his objective knowledge must necessarily be very limited because his observations are limited. This limitation may be likened to the vast number of realities, the great number of things existing in the universe, which man could come to know but which he is incapable of ever realizing objectively in their entirety. The objective realist eventually becomes aware of his inadequacy, and this inadequacy of his source of knowledge makes him bitter and cynical. For everything he objectively knows, there are ten thousand more things to perceive and experience; to achieve all this in one lifetime is impossible. He is conscious of the frustration of his desires and the consequent bitterness convinces him that there is no certain way to happiness. It is unfortunate that he believes there is none—just because he has not found it along the way he has traveled.

Theism

The second way of life is *theism*. The theist is one who believes in a personal God existing apart from him in some remote region. The theist is anxious to bring unity out of diversity. He, too, like the objective realist, becomes aware of his own inadequacy. The theist sees around him a multitude



of uncontrollable forces and energies, things outside the bounds of his own powers. The theist is conscious that his own acts are purposes. He knows each hour of the day that as a human being he is able, or apparently so, to set many things into motion. He can move a chair across a room; he can close a door; he can call someone into his presence. The theist wants to presume that there is a mind or intelligence, which, like himself, is causative. He believes that it has given purpose to all of the multitude of things in and around man in the world, over which man has no control, and over which he is not the cause. The theist thus presumes that there has been a pattern established by a God or a Mind into which all of these separate things fit and have some purpose or some relationship, according to some plan.

This idea gives the theist confidence and a certain sense of security, because it makes him feel that he is not at the mercy of these separate things. They are not merely acting without direction. The ego of man has always made him believe that he is a very important creature. He has enjoyed believing that all of the things of the universe, all of the phenomena which he has experienced, are centered about him or are intended to serve him. What his own particular purpose is amidst all of these things, the theist has never been quite certain.

The theist senses a tremendous dependence upon what he thinks is a mind cause, or a God apart from himself. The theist, to use an analogy, is like a man who is confined in a room and there are a great many machines moving in and around this room. These machines are the things of this world, the forces and energies of the universe which man does not quite understand, and a very few of which he can direct. Some of these machines moving around in the room, if he is not careful, could crush him, grind out his life. The man in this room thinks that these many machines which he is exposed to were made by some great personage or intelligence who resides in the adjoining room just beyond the door leading across his threshold. He further believes that the maker of these machines

placed them in this room for some unknown reason.

This hypothetical individual believes that his only safety consists in throwing himself upon the mercy of that being or intelligence which resides in the other room. He, therefore, is continually seeking to attract the attention of that personage to his plight, to his unfortunate condition, as he considers it. And he hopes that at some time he will be successful in acquainting the personage in the other room with his difficulty. Then there will come a day when he will leave the room, the door will open, and he will cross the threshold into the other chamber, to be in the presence of that great personage. He hopes, at such time, to remain with the eminent being and help direct the machines in the room which he has left.

Technique of Mysticism

The third way of life is the *mystical* one. *Mystic* is the appellation ascribed to the followers of mysticism. In fact, everyone—every man or woman—is a mystic who subscribes to the precepts, to the practices, and to the technique of mysticism. They are mystics regardless of the degree of perfection of their technique. Mysticism is more a conviction, it is more an attitude of mind, than a collection of acts or aphorisms proclaimed in its name. A mystic is not one who wears a special garb or who has actually been able to accomplish certain things, but rather one who follows a way of life and has a certain attitude of mind. A mystic *evolves* out of the effects which the experiences of life have upon his consciousness of self. There are some who are real mystics in this sense.

No one, no teacher or avatar, nor any system has ever made anyone a mystic. All that any instruction has ever accomplished is to facilitate the immanent processes which had already begun in the individual. A mystic is also one who arrives at a certain dissatisfaction with the objective or material view of life. He feels unhappy in his living. He experiences a void, which the usual manner of living is not able to bridge. His vicissitudes make him conscious of his inability to cope

(Continued on Page 428)



The Vedas



THE Vedas are a product of Brahman thought. The name itself means "books of holy knowledge," and these books are regarded as so sacred that not a word of the text may be changed and not a word doubted. The Hindus therefore memorize the Vedas from beginning to end, in the same language in which they were originally written—namely, Old Sanskrit. The period of their origin extended from about 1500 or perhaps 2000 B. C. down to 500 B. C.

There are four collections of ancient songs included in the oldest of the Vedas, comprising more than 100 books not all of which have yet been unearthed. These songs are chiefly hymns, used for religious ceremonies and therefore carefully handed down from priest to priest and from master to scholar throughout the centuries. However, a change in the mode of life and language of the people of India, compelled an addition to the sacred hymns. So there appeared the Brahmanas which were the Brahmins' interpretation and modernization of the old songs. Later still there grew up a third generation of Vedas called the Upanishads and the Forest Treatises, so called because they were so profound that one supposedly could master them only by withdrawing into seclusion and deep meditation in the forests.

The oldest volume of the Vedic

hymns is often called the Rig-Veda. It is composed of a little over 1000 hymns arranged in ten books, called *circles*. Six of them, the "Family Books," form the nucleus of the collection. The whole of the Rig-Veda is a collection of priestly hymns addressed to the gods of the Vedic pantheon during sacrifice.

The Brahmanas are commentative expositions of the sacrificial ceremonial describing its minute details, discussing its value, speculating on its origin, and illustrating its potency by ancient legend.

The Forest Treatises are theosophical in character. Their chief interest consists of the fact that they form a transition from the Brahmanas to the Upanishads. The hymns and the Brahmanas are regarded as revealed or divine truths. The rest of Vedic literature is considered as traditional, derived from holy men of old.

The Upanishads represent the efforts of able, thinking men to explain the meaning of the universe. They are philosophical in nature. The name *Upanishads* means "a sitting down under a master" or an entering into secret mysteries. Judging from the language of the Upanishads, they are of widely varying age. The most primitive in thought are also the most ancient in style.

Thus the Vedas, taken as a whole, represent the mystic thought of an ancient Aryan people, now known as the Hindus.

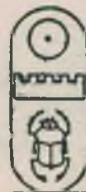
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Medicine in the Talmud

By ABRAHAM BERNSTEIN, M.D., and HENRY C. BERNSTEIN, M.D.

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THE Talmud^{1,2} is a commentary on the Bible and also an encyclopedia. It includes portions on jurisprudence, history, ethics, mythology, astronomy, mathematics, philosophy, theology, medicine, anatomy, and botany. It was compiled by a number of Jewish scholars. The Talmudic teachings, for centuries transmitted orally, were finally placed in definite literary form at the end of the fifth century as a collective labor of many generations.

Much attention was given in the Talmud to medicine, to study of principles and theories which were later discussed by modern scientists and clinicians. Rabbis of considerable erudition and sagacity evolved a system of treatment and hygiene which in scope and quality stood far above the period of civilization in which they lived.

The Talmud contains no medical treatises as such; medical subjects are discussed in connection with religious rites and ceremonies. As guides to an understanding of stages in the development of medical lore, the Talmudic statements have great historical value. Many old methods applied by the Talmudists were strikingly like those with which medical science is occupied at present. The medical instructions and directions of the Talmud are so positive and so concrete that it is quite

evident that the Talmudic physicians were versed in etiology and pathology; their medical knowledge was based not only on hypotheses and traditions, but also on observation, dissection, and experimentation.

The wealth of Talmudic medicine is best revealed when it is compared with the methods of modern medicine, for many of the views, hygienic rules and methods of treatment of the ancient Talmudic physicians stand inspection in the light of today's scientific knowledge.

The diagnosis of diseases was made on the basis of palpation, observation and, sometimes, the application of physical and chemical reagents. Blood tests were made with a number of reagents composed of seven chemicals. The diagnosis of stomatitis was made on the basis of the redness, swelling, and tenderness of the inflamed area. In cases in which the diagnosis was doubtful, the patient was isolated for observation. The diagnosis of skin diseases was made on the size, shape, exudation, and color of the lesion. Clinical observation took from one to three weeks. The Talmud suggested that a thorough examination was necessary for correct diagnosis. "A physician who treated without examination brought harm." "A physician who heals for nothing is worth nothing."

The Talmud considered that the

¹ Babylonian Talmud (completed at the end of the fifth century).

² Palestinian Talmud (completed in 390 A. D.).

prognosis of an illness depended upon the cause and the site affected. Internal diseases were more serious than external. The most dangerous were angina pectoris, meningitis, inflammation of the spinal cord, and gall-bladder disease. Heart disease was recognized as a grave malady because the function of all organs depended upon the heart. Open wounds were treated as a serious disease; cancer was considered dangerous. Diseases of the eye were also regarded as grave. Perforations of the heart, esophagus, stomach or volvulus were believed to be fatal, as was injury of the spinal cord. Atrophy or abscess of the kidney caused death, but extirpation of the spleen, removal of the uterus, and accumulation of transparent fluid in the kidney were not considered fatal.

Ancient Hygiene

The Talmud considered hygiene to be of the utmost importance. Cleanliness, bathing, proper food, regular living, isolation of infected patients and prevention of contagious diseases were urgently advised. "Be careful of the flies near the contagious patient." "The amputated organs of the contagious should be buried." Patients with leprosy were isolated. Persons who had been in contact with a leper were isolated during the incubation period.

To drink water which flowed through a filthy place was forbidden because of the danger of contamination. The drinking of dish water was not permissible. Wine or milks left uncovered should not be drunk because of the danger of a hidden snake entering and drinking the liquid and polluting it with venom. It was advised that hands be washed after meals to prevent diseases of gums and mouth. "Water suspected of containing germs should be boiled before using." "Do not drink from unclean glasses." "If you taste soup, do not return remains to the pot."

To prevent an offensive odor from the mouth, plenty of fresh water to drink and frequent mouth washes were recommended. The food for eating must be prepared fresh and clean. It was recommended one should not live in a town where there were no vegetable gardens. The Talmud also warned

against living in a town where there were neither physicians nor bathing facilities.

It was suggested that the food to be eaten should be varied. Carbohydrates and vegetables were regarded as unsatisfactory, but together with fats they were recognized as a source of energy, producing power. "Do not eat immoderately," was an admonition then as now. Other statements seem even today to have been born of studious observation: "Wine in small amounts is a remedy; in large amounts it is poisonous"; and, "The following seven objects are beneficial if used moderately and harmful if used excessively: travel, luxury, work, wine, sleep, warm water, and venesection for medical purposes."

Delving into Causes

The Babylonian Talmud³ states the causes of diseases are uncleanness, cold wind, improper food, worry, fear, trauma, hereditary weakness, and infections. Unhygienic conditions are considered important factors contributing to sickness. The ancient rabbis found that diseases were prevalent in unclean places; cold and heat were factors in many maladies. Living in damp places and dwelling where there was insufficient sunshine was observed to be injurious to health; and ingestion of unripened fruits and contaminated water was noted to be dangerous and the cause of many severe diseases. Tapeworms entered the body when beef that had not been boiled thoroughly was eaten. Other observations of etiologic import: More diseases come from overeating than from hunger; lack of exercise results in weakness and nervousness; fright causes palpitation of the heart; trauma of the spinal cord produces limping, while softening of the cord causes tremor of the head; a fall may cause injury to the internal organs with fatal results; hemophilia and epilepsy are hereditary and prevalent only in certain families; the food, utensils and clothing of persons afflicted with contagious diseases are the sources of the spreading of those diseases.

The Talmud speaks of minute organisms and insects as the cause of certain diseases and states that "there are many germs and insects that are dangerous to health; minute organisms



existing everywhere in abundance; if man could see them all, he could not exist."

It is remarkable that the Talmudists were the first to state that symptoms of all diseases are merely external manifestations of internal changes in the tissues or organs and that they observed that the nature of the change varied with the disease. At about the same time, the contemporaries of the writers of the Talmud, Hippocrates and his disciples, created a theory that the body contains four humors: blood, phlegm, yellow bile, and black bile. The improper proportion or irregular distribution of these humors caused disease. Later, Galen stated that the normal condition of the body depended upon a proper mixture of the four elements, heat, cold, moisture, and dryness; all symptoms and all diseases were explained on this theory. The ancient medical schools knew very little about pathologic changes. They did not suspect that structural changes appear in the body during disease.

The Talmud established a religious rule forbidding the eating of meat of an animal afflicted with a disease. Therefore, all animals slaughtered were thoroughly examined as to the condition of their internal organs. Thus, much valuable scientific knowledge about diseased structures and morbid processes was made available. The pathological changes of organs with regard to color, position, consistency and cavities were noted. Bones, muscles, glands, and internal organs were carefully described as to histologic and topographic features. The exact number of bones in the human body was determined when Rabbi Ishmael dissected the body of a woman who had been executed as a criminal.

In 1855, Wilcker suggested a method of determining the total quantity of blood in the body. This consisted in washing the blood from the vessels with water and estimating the amount of hemoglobin in the washings. A similar method, by which the color of all the blood in the body mixed with a measured amount of water was compared with samples of blood and water in known rates, was used by the Talmudists some 1,500 years earlier. And they obtained more accurate results

than Wilcker. Rabbi Ashi discovered the presence of "elastic threads" in a case of pulmonary disease. The rabbis were able to determine whether bleeding was from the lungs or from other organs by observing the color of the blood.

Hemophilia was first reported by Fordyce in America, in 1784. Hippocrates and Galen made no mention of this disease, and in the medical literature of the Middle Ages there is no reference to it. The Talmudists, however, described the disease 2,000 years ago. In connection with the rite of circumcision there were instances of death traceable to excessive loss of blood. The rabbis characterized such victims as descendants of a bleeder's family. In such instances parents who had lost two sons due to loss of blood were enjoined not to observe this rite for any of their sons born thereafter. The rabbis knew that this disease was transmitted from mother to son, and that women, although not themselves bleeders, transmitted the disease to their sons. The cause of death was explained to be a lack of viscosity of the blood which interfered with the protective property of clotting.

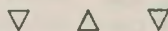
The Talmudists considered that in illness the prognosis depended upon the cause and the site of lesion. They predicted the course and end of certain diseases in accordance with the varying pathological conditions. Blue and light green discolorations of the lung were not considered dangerous; black indicated that the lungs had begun to disintegrate; a bright yellow color was an indication of almost certain death. Softening of the lungs was mortal; an empty cavity was not dangerous to life. In the case of collapsed lungs in an animal, the Talmud gave the following rule: If after the lungs have been immersed in water they can be inflated with air, the flesh of the animal is fit for food; if they cannot be inflated, it is unfit.

The ancient Greek physicians claimed that injury to the trachea or removal of the spleen was fatal. The rabbis stated that a wound in the trachea heals quickly and that removal of the spleen will not cause death. This is in accordance with medical knowledge of today.

Galen supposed that the thoracic cavity was filled with air; he believed that from a physiological point of view such a condition was necessary for the normal process of respiration. The Talmudists, however, stated that such a condition was evidence of a pathological process.

In light of the variety of medical

lore and the conflict of theories among the ancients of separate civilizations and cultures, one cannot but conjecture how much fuller and more exact medical knowledge might have become in that day if there had been then the wholesome forums which today stimulate advances in medicine.



Nature's Logic

By LOUIS M. RICCARDI, F.R.C.



CAUSE and effect are abstract ideas formed in the mind of man by means of which he explains the logic of nature, which in its methods and processes works in logical sequence. Every action brings about a reaction. All energies act upon objects according to law, be they animate or inanimate, solid, liquid, or gaseous, visible or invisible. This action when seen by the mind of man is conceived as the cause, and the reaction which is produced is called the effect.

Neither cause nor effect is inherent in any object or thing as a quality of the object; rather, the energy is inherently active and positively causative. As it is the nature of the physical objects to be acted upon by forces which cause changes to take place, such changes are called *effects*. We cannot seek to find any object or thing called *effect* since it is only an abstract idea, formed in the mind of man to explain the working of the principle or law

underlying the phenomena of nature.

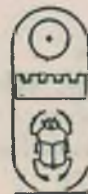
In order to get a good understanding of the law of cause and effect as it manifests in nature, it will be convenient to make use of the ancient Pythagorean dictum which it is said that the Samian sage had engraved at the entrance of the School of Philosophy at Crotona, where the great sage established himself and taught his science and philosophy about the year 550 B.C. Pythagoras conclusively proved the correctness of the hypotenuse rule for any right triangle. So history tells us.

The dictum is as follows:

*Unity is the Law of God
Evolution is the Law of Life
The Law of the Universe is
Numbers.*

The dictum embodies a profound philosophy as a simple analysis of the contents of each of the three statements will reveal:

In the first part the concept is implied that God is the One Absolute reality underlying the foundations of all the



phenomenal universe in its manifold diversity while remaining undivided unity.

Plato has tersely stated in *Phaedrus*: "There abides the true being with which all true knowledge is concerned—the colourless, formless, intangible essence, visible only to mind, the pilot of the soul."

The Buddhist philosophy also describes it thus: "The primordial uncreated, unformed, incapable of being described in terms of phenomenal experience. Within it are contained in indescribable unity all the Universe. No concept of the human intellect can be applied to it."

Such is the philosophy implied in the first line of the dictum. It is logical to assume that man can only aspire to know or realize the splendor of the true being, the holy eternal mystery of the cosmos.

The second statement provides a key to the law of cause and effect. It reveals the law which governs all manifestation of life. Evolution is the great cause behind all changes in the realm of nature. It is the great motive power which causes the sprouting of the seeds which grow to be trees, and all the becoming which manifests in every living species of creatures. This statement implies a profound science and philosophy.

The third statement reveals that the science of numbers will enable man to

penetrate the mysteries of the world in which he lives, moves, and has his being.

It is the nature of the human mind to be able to see things of one's environment only in segments and to understand the world through relationships. All sciences, arts, and technologies are built upon the concepts of cause and effect. Both mathematics and science are concerned with the study of relationships. The situation may be summarized as follows:

To be is to be related in the realm of nature and man; to know is to know relationships; to understand is to understand relationships, for in the world of *nature* and *man* all things are related to each other more than is usually realized.

The realm of God and of Unity is an unfathomable mystery to the mind of man.

The transcendental beings who dwell in the transcendental realms know full well the basic origin of matter and energy, and to their understanding all this phenomenal universe is illusory. But to man of flesh and bones with his very limited mentality, this universe is very real, so much so that all his knowledge of it is simply in terms of matter and energy; and if man should fail to have a good knowledge of the causal laws which operate in this material world, he may even perish.

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Rosicrucian Park

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Myths and Legends

Myths have been invented by wise men to strengthen the laws and teach moral truths.—HORACE

THE WONDERFUL CAULDRON OF KERIDWEN

AMONG the ancient Celts of Britain, the wonderful Cauldron of Keridwen was the object of almost countless stories. In *The Book of Taliesin*, for instance, it is written that Avagddu, one of the sons of the goddess Keridwen, was a hideous monster. In order to compensate him for his ugliness, his mother wanted to provide him with supernatural knowledge. She prepared, therefore, a cauldron of inspiration, brewing its mysterious contents for a year, intending to give to her son the three drops of divine fluid which would result. She set a servant, Gwion, to watch the brew and when he licked off three drops that fell on his fingers, he received the inspiration that was intended for Avagddu.

This so angered the goddess that she set out to destroy her erstwhile servant, Gwion, who was now possessed of supernatural knowledge. To protect himself from the wrath of Keridwen, Gwion assumed the form of a hare. The goddess immediately took the shape of a greyhound and gave chase. To escape from the greyhound, Gwion turned himself into a fish and sought refuge in the sea. She pursued him even there in the form of an otter. When he became a bird, she became a sparrow



hawk. Seeing a pile of grain, Gwion, in one last effort to elude the goddess, changed himself into a grain of wheat and dropped into the center of the pile. From a sparrow hawk the goddess became a hen and ate him up.

From the grain of wheat that was Gwion, a babe was born, and this babe the goddess sealed in a coracle, a small boat, and cast into the sea. Rescued, he became the bard Taliesin.

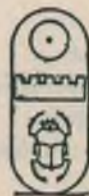
A form of initiation into the mysteries of life is possibly described in this myth, for Taliesin seems to say: I was first molded into the shape of an upright man in the place of Keridwen, who tested me in every particular. My virtue was great though my afflictions were many. Though bound, my prison house protected me and in it I received complete and perfect instruction.

There is also suggested a relationship if not an identity between Taliesin and the sun—the sun in its course through the heavens being analogous to man's experiences in life. One thing is certain and that is that the story of Taliesin is basic to Celtic mythology and lends itself to the same interpretations given the creation myths of other nations.



Mind thee of the day when thou, too, shalt start for the land to which one goeth to return not thence. Good for thee will have been a good life. Therefore be just and hate iniquity, for he who doeth what is right shall triumph.

—Amenhotep IV, Master of R. C. in Egypt, 1350 B. C.,
from *The American Rosae Crucis*, January 1916



THE MYSTICAL WAY OF LIFE

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with all of the objective phenomena. The mystic realizes that sole concentration upon certain phenomena, as in the sciences or in specialized learning, prevents attention to other realities. We all know too well that specialists in the various sciences, though contributing much to the advancement of learning themselves, are often very unhappy men in their dogmatic illiberalism. They are often compelled to allow much to slip past them while directing their attention to just one interest. Consequently, the mystic is aware that there are many problems which exist, and that there are many which remain unsolved while we devote ourselves exclusively to one or another objective pursuit.

The mystic believes that exclusively using objective consciousness to meet the complexities of human existence is like a person's going out with a bucket trying to collect the rains of a storm. While he is filling the bucket the heavens are pouring down around him and much is going to waste. The mystic is aware of much goodness in life. He has experienced it. Conversely, he is aware of much evil in life. The mystic, however, attributes evils to the imperfections of his objective knowledge, the fact that he cannot know all that he should know. To the mystic, good is a positive creation of a transcendental creator or God. To him, evil is where good should be. The state of evil is like a space that should be filled with good, and the good is absent because we cannot see it or place it where it should be. To the mystic, evil is the result of our persistence in the idea of diversity, a conformity to the separateness of things.

Divinity Firsthand

Perfection and good are unity. The mystic strives for *pleroma*, the *fullness* of Divine excellence, a bringing things together. This unity, to the mystic, is not just a chain of separate things, it is a state of absolute, of creative being, in which there are no distinctions. It is a unity without those limiting, determinate qualities of the senses. There are no such things as colors, sounds, sizes, or dimensions in the absolute.

The soul and the self, to the mystic, are of this absolute. And so are the brain and the brain consciousness. It is because we realize one and then the other of these things—first, the soul, then the self, then again the mental powers—that we have this idea of diversity, this separateness. It is our inability to bridge them, to bring them into harmony with each other, that causes the notion of evil.

The inner consciousness, the mystic realizes, is the most unlimited of all the qualities of our being; therefore it is the most contiguous to the absolute. It touches it more definitely. Development of the inner consciousness, consequently, is the first step toward approaching the unity of the absolute. Through such unity comes *illumination*. This illumination is a noetic quality. It is a knowledge which fills in the gaps which seem to exist to the mortal mind between body, soul, and the things of the universe. With illumination, the mystic contends, man lives a mortal life, but one free of all the illusions and fears which are normally his bondage.

If we dwell in this unity, in the absolute, the mystic further expounds, there then exists no space into which other things can creep; namely, things become so related in our understanding that there is no possibility for misconceptions, delusions, and various notions to gain control of us. To the mystic, the absolute or the Cosmic is the bridegroom, and the soul is the bride. The spiritual marriage is consummated when they are *one* in consciousness; in other words, when the soul is again aware that it is in harmony with the absolute.

A Sufi or Mohammedan mystic said: "You who wander in deserts away from your consciousness come back again to yourselves because you will find the sum of existence within you."

The true mystic is devout. The true mystic is extremely religious, but in a different sense from the religious consciousness of the theist. The mystic does not consider himself at the mercy of God. He does not feel that he is go-

ing to be punished by the arbitrary will of God because he has not conformed to what is held to be a Divine law or precept. In fact, the mystic does not believe it is possible for him or for any man to violate a Divine law or principle, in the sense that he can absolutely oppose it. To the mystic, the Divine efficacy, or God, is everywhere and in all things, and, of course, within man. Therefore, the mystic is also a pantheist in his belief in the all-pervading nature of God. Man cannot offend God, says the mystic. He can only be ignorant of God, ignorant of the supreme harmony of God. When one knows of the glory, the power, and ecstasy which is derived from living in conformity with Cosmic or Divine laws, one would never do other than that; so, consequently, anyone who would not do so is only ignorant of these laws and it is this ignorance of the Cosmic which brings about inharmony on earth and in man's life, says the mystic.

The man who ignores Divine principles is not offending God, neither is he violating him. He is like a man who is walking in a beautiful garden, with many spring flowers, and who deliberately closes his eyes and pinches his nostrils to their beauty and fragrance. He has not altered the beauty of the garden. He has not curtailed the fragrance which arises from the growing things. He has only made himself miserable in denying the realities of the garden. So, too, it is with the man who heeds not Cosmic laws and principles. He is making himself miserable, but has not in any way disturbed or altered the Cosmic order of things. And in making himself miserable, therein he suffers his own punishment. It is not that which he has shut out of his life, that is, God, which is punishing him.

The mystic seeks Divinity firsthand. He realizes that God, or the Divine, has its closest point within himself. His consciousness is always upon the threshold of the Divine. To the mystic, God is all. He is all things, all that can be expected, all that can be wanted, all that is needed.

(To be continued)



It Began In Egypt



EMBALMING

By James C. French, M.A., F.R.C.
Curator, Rosicrucian Egyptian Museum

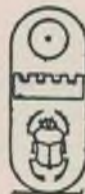
FROM the beginning of the dynasties, the ancient Egyptians were known for bringing the art of embalming or mummifying to perfection. They believed that the soul would return to the body after a number of years, and it was therefore necessary that the body be preserved, if its owner wished to live for ever with the gods.

In the earliest times, bodies which had been buried beneath the Egyptian sands became desiccated or dried out. When, however, the first stone-lined tombs were built, the bodies placed in them—without the sand—soon decayed. On the discovery of this condition, the Egyptians then introduced embalming.

Herodotus, ancient Greek historian, mentions three ways in which the Egyptians practised embalming. In the first, the brain was extracted through the nose; the intestines were removed and placed in Canopic jars which were then put into the tomb with the sarcophagus. The abdomen was cleansed with wine and sprinkled with powdered perfumes, then filled with myrrh and cassia, and then sewed up. The body was next immersed up to the head in a bath of salt or natron for seventy days, after which it was dried out and treated with spices and resin and then wrapped in linen bandages gummed on the inside until every part of it was covered.

In the second method, a material, called *oil of cedar*, was introduced, which dissolved the intestines, so that they could be removed without mutilation of the body. Then the body was laid in natron until the greater part of the flesh dissolved, leaving only the skin and bones. In the third way, the body was merely salted for seventy days, and then given back to the relatives.

After the body was mummified in one of the above manners, it was placed in a cedar coffin or case shaped in human form.





Recognition of Personal Rhythm

By LOUISE ANDERSON, F. R. C.



A RECENT three-weeks' experiment with thirty adults writing for self-expression indicated that individual consciousness, when focused on writing creatively, may expand enough to function in harmony with a heretofore unsuspected personal rhythm.

Every person has a personal, inner rhythm which each must discover for himself. Those who are puzzled by the term *personal rhythm*, or who wonder how it can be recognized, can be guided step by step through the same experimental procedure as that used on the creative writing class. At the end of three weeks each experimenter must determine by his own conscientious re-evaluation how successful he has been in recognizing his particular personal rhythm.

Quite simply, the physical procedure is to write a daily journal of thoughts, impressions, and convictions for ten minutes a day, fulfilling in addition one apparently aimless request. No matter at what time during the day the ten-minute period begins, from the moment that pencil meets paper, the writing is to be nonstop—that is, there are to be no pauses for the right word, no attention given to grammar or spelling, and no attempt at logical sequence of ideas. The value of this experiment lies in one point only—to sustain a physical rhythm in putting down words, words, words, no matter how absurd they seem.

The violent emotional reactions from people who attempt to write words for ten minutes seem utterly disproportion-

ate to the request. On being asked to recall his sensations at the beginning of the three-weeks' experiment, one student wrote: "Complete blackout at first." Another said, "When I attempt to put down in writing things that are passing deep in my subconscious the thoughts completely vanish, and if I can recall three or four of the words, I am doing good." Anxiety was experienced by a student who stated, "Fear that I might stop in our nonstop writing was the most painful thing for me." For another student, fear itself was exhilarating: "This idea of nonstop writing fascinates and intrigues me. I want very much to do it, but I must do it honestly. I feel about it as I did when I first was taken to the beach. There was the promise of rich delight and satisfying, exhilarating fun, yet—I was afraid to go in the water. I was afraid I couldn't learn to swim, and rather than appear ridiculous I refrained from trying for some time. I shall never forget the thrilling surge of power when I really swam. It was tremendous." Fear brought a more somber note into one student's reactions: "I can think of things to say in my writing but some of them I am afraid to say. Consequently, I block when I cannot think of something that will sound conventional."

The blocking that the student mentioned is the momentary paralysis encountered by nearly everyone who has not discovered his own personal, creative rhythm—which cannot function when an outer, distracting rhythm is superimposed upon it. The solution offered in the writing class for such blocking was physical: when one felt that a

word wasn't coming in time to maintain the established rhythm, he was to keep writing over and over the last word he had written until other words came to his consciousness. As a result, one student wrote: "I sometimes think that I am either merely existing or am above the clouds clouds clouds—I am sure there is something in my storehouse of memory besides clouds clouds clouds—Oh dear, I am stuck with the clouds again . . ." The significance here is not that she blanked out—as nearly everyone did at one time or another—but that *something* in her consciousness was aware of what was happening *as it happened* and supplied the poetical phrase "storehouse of memory" in the midst of a seeming lack of ideas.

Emotional Convictions Necessary

Beyond the physical solution for blocking, an inner key was presented to everyone. Sincerity reveals the first manifestation of personal unity, and its unmistakable communication is rhythmic. Sincerity must be emotional; not only does it proceed from inner feeling but it becomes a beautiful emotional experience for others. Inner rhythm is communicated by sincerity.

Each one had to learn that only when he had a deep conviction could he be sincere. The power of sincerity was pointed out by one who realized that he had not yet discovered his true interests. "The first hurdle I encountered," he wrote, "was getting something to write on. Sure—I could write about farming, or the lumber industry, woodworking, or perhaps the dangers of smoking, but I felt no inner response to these subjects."

A genuine inner reaction always communicates truth. Barriers of poor vocabulary, grammatical errors, inadequate phrases never stand in the way of genuine feeling. "Words sincerely given out," explained one, "or projected from the inner to the outer consciousness either in writing or to the proper soundboard, never fail to have the right effect."

A writer complained of his "lack of suitable words or phrases to express the exact idea in mind. Just ordinary words and phrases do not satisfy me." This student had considerable trouble in writing nonstop, it should be pointed

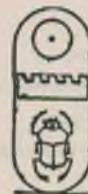
out. The significance is that if a person can establish the nonstop writing technique for ten minutes at a time, he becomes attuned to his inner self, and his communicating power becomes tremendously enlarged. Words, after all, are like cups which, even if cracked or chipped, hold life-giving water for the thirsty.

Again and again students had to be shown that they were producing life-giving qualities by their words. Sincerity was communicated without their suspecting it. Again and again each one was patiently shown that he was raising his own barriers which prevented his recognition of personal rhythm. Everyone in the class was quick to respond to the sincerity of others, but not one in the class knew when he had written something outstanding of his own, because he was responding to his emotional barriers, not his inner self.

The following excerpt is one of the daily ten-minute nonstop journal entries written by a student with a sense of humor and utterly oblivious to the distinctive literary style of her rhythmic outpouring: "Now it is time to write my article for ten minutes of consecutive writing. I rather like this little period of uninterrupted thinking for it gives me time to let you know how empty is my mind when the pencil is first applied to the paper, but as the pencil goes on and on apace it gathers momentum and rhythm and my paper gathers lead and my mind gathers ideas. Some would call it wool-gathering, but not I, for wool-gathering accomplishes something, but this—ah, this—is merely an exercise of pen or pencil in hand and gliding across perfectly clean white paper, meaning nothing in particular but is an exercise very beneficial in relieving the congestion in the brain of old words, ideas, and a few nonsensical concoctions that make no sense whatever, just a mixture that is a fermentation and doing no good whatsoever.

"But this is a big relief to be able to put on paper all this nonsense and get it out of my system so I can really think of something worth while and with less effort put on paper the valuable thoughts as well as those not valuable."

This bit of writing shows the necessity



ty of releasing inner tension before attempting to detect the delicate rhythm of the inner self.

Systematic Releasing of Tension

Explosive releases distort the orderly and systematic expression which is necessary for recognition of personal rhythm. The continual return to a device such as nonstop writing in journal form, over a period of days, gradually harmonizes consciousness. Inner rhythm, when discovered, reveals a new individuality—no longer part of the undifferentiated mass unconsciousness. When personal rhythm is attained there are no longer any “if’s”—if I had education—if I had vocabulary—if there were a need—if the Cosmic tells me. The discovery of personal rhythm means new freedom and new responsibility. Excuses for delaying or avoiding expression of his inner self are only resistances of his selfish outer self. When a person is vaguely uneasy, he should recognize the fact that he is evading some kind of responsibility. Resistance causes inner tension, which must be released calmly and methodically by some such discipline as nonstop writing.

Redirection of conscious energy into a definite channel such as writing, painting, sculptoring, composing, and so on, challenges the sincerity of those people who often say, “I’ve always wanted to write (or draw, or compose) but—” and here follows a varying list of excuses, *none of which offers the release of the inner tension* brought about by the desire. The first answer to every aspiration is resistance, and until the person does something physically constructive to release the tension, he will never suspect his hidden ability.

Those readers who have not interrupted their reading of this article to try writing nonstop for ten minutes may benefit by such a questionnaire as this: What, actually, prevents me from trying this writing experiment right now? Is there some power outside of me that wills me to continue to sit here? Is it that I am convinced that such an experiment is nonsense? Does my inner voice warn me *not* to try—or am I trying not to hear what my inner voice is telling me? Do I feel relaxed, serene, uplifted, and attuned

by my decision *not* to get a pencil and paper this minute, or am I once more evading or postponing what I know should be done if I am really sincere?

When a person is dissatisfied with himself he yearns unconsciously for the fulfillment of his being. An inner desire stirs within him, and its effects become uncomfortable until he deliberately attempts an orderly method of expressing himself. At first he is wrapped in self-raised doubts of all kinds. Doubt, however, does not prevent the fulfillment of desire. Like other pain, doubt is a catalyst. It attracts new perceptions to consciousness. When one acts upon newly formed realizations, he discovers a new vitality and senses new aspirations. Ideals, after all, are the fruit of past action. As one student urged, “Create that you may add to the awakening of the inner self.” The urge to fulfill ourselves causes an imbalance between the inner and outer self, and the “stirring” within enables a person to formulate ideals that guide him in extracting his personal essence.

Why is some definite technique necessary in finding one’s personal rhythm? Could not the burden of personal evolution be turned over to unconscious processes? If there were no such thing as inner tension—resulting from the attempt to ignore responsibility—there would be no problem. Everyone who has been emotionally aware of the privilege of living has passed a threshold. He must begin in some way to compensate for this privilege—in his own way and at a pace suitable to his total temperament. What more sincerity could he show than that of training his own *consciousness* to be a channel for divine power? Either one learns to utilize forces stronger than himself or he becomes a lightning rod for the gross forces of human desires expending themselves through him without his volition or acceptance. These forces stem from the unconsciousness of the masses of people who are unaware of their unique possibilities. Retrogression to undifferentiated instincts is an ever-present possibility, because energy sinks to its lowest level of performance unless consciously raised. Rather than tolerate low-pressure living, each person should discover his individual rhythmic pattern of personal existence

—that pace, or tempo—at which he expresses the best within him.

Discovery of Rhythm Pattern

Few people have a conscious awareness of their individual pattern of being, and therefore do not make an effort to recognize and cultivate it. No one can judge the power of his internal structure. Self-imposed restrictions, such as explaining that one does not have the education or the time, result in stunting mental functions. These are self-raised barriers of fear resistance. Criticism of self is a false humility because it can never be in accord with inner expression. Each person's definite rhythm pattern, when discovered, makes life exhilarating as well as useful.

What we have not yet become is inwardly sensed. It is the first moments of physical expression—for example, the first words that are written in a nonstop writing experiment—that bewilder most people. The disparity between inner and outer rhythm invokes fear and doubt responses that sometimes become an agonizing block. One student felt a painful invasion of her personal feelings when she tried to express herself. She therefore blocked frequently. Her reluctance in expressing personal feelings on paper was expressed, "To me it has always been like baring one's soul for everyone to walk on. My own inner feelings are very sacred to me and to speak of them is an open confessional." What this student had to perceive gradually was that her inner feelings are universal, not personal property.

Another student with the same problem followed the suggestion to write out her feelings and then promptly burn the writing. The daily practice of expressing one's inner self gradually transmits inner experiences through one's true personal rhythm. Such expressions are beautiful for others and at the same time reveal precious individual essence.

"After I wrote the little verse that Sunday morning," marveled a student who had never attempted poetry, "I felt that I had expressed my real self as never before. I felt relieved. I was proud of myself. I felt real."

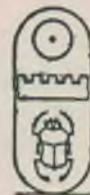
Interesting to note was the genuine

communication of sincerity by a student who lamented: "Here I sit, the paper ready, the pencil poised in hand, yet I am like a statue, lifeless. The few words written above seem to be the only ones that have been ready at the finger tips. When they were out, well, there was nothing else. When I listen to some of the writings from the members of this class, then I get the feeling of shame, or call it humiliation, that nothing good flows out of my pen. I can't get that inner feeling of sincerity to function."

A few days later this same student wrote a penetrating analogy upon a child's learning to walk and an adult's learning to create: "A child doesn't learn to walk until it is well over a year old. Probably from five to six months previous to the time when it first begins to walk, it has been crawling. The child wasn't conscious of any higher step beyond the crawl. It would be very happy and satisfied when some attractive object would present itself. There would be a desire to get the object and play with it. The baby would crawl over to the object. When the child had done a considerable amount of crawling, its sense of balance would be in a more stable condition. The sense of balance is a very intricate mechanism situated some place in the region of the middle ear. The child had been getting this special organ to function in a normal manner when it was doing the crawling. When this sense of balance is starting to function, the child starts to walk. A whole new world is opened up to it. The child soon learns to cut down on time and space. It begins to learn to take short cuts, to run faster to reach the desired end or object. So it is with creative writing. We must first learn to crawl. Crawling in creative writing is getting rid of all the nonsense so that the sense may be more easily attained."

Enlarging Inner Perspectives

In the quotation below, the change in consciousness of the person who undertook the three weeks' experiment in nonstop writing shows definite new perceptions each week. During the first week, one of the daily items in her journal read: "I don't need to be taught to write. What is it I need? That's



what I hoped to find out by taking this class. So far I have not found out and I'm beginning to get bored with the whole thing. I can still do after one third of the course exactly what I could do before I came, which is to write fluently about anything. It's like being able to manipulate a ball—but not being able to play any game in which a ball is used."

The next week she wrote: "When I go home I shall do as you say and write every day. I shall not be able to set a certain hour aside, as all days are not alike, and I'll not always write the same amount for the same reason. I shall start a real journal, not trouble my head about subjects but just write whatever happens to come to me. Perhaps this eternal question, 'What shall I write about today?' is my block."

The third week was the turning-point: "I have done at least one hundred and thirty minutes of nonstop writing, and in the process I have come to understand a few things—I have a long way to go, and I have not gone as far along the Path as I had hoped. I have learned that if one does not keep writing something, one will not be writ-

ing when inspiration comes, or to use my old analogy, I might as well keep playing with the ball, so that if a game ever presents itself, I'll be ready. I am now convinced that it is something *within me* that prevents my writing."

From these illustrations it will be easily seen that every student without exception had personal, emotional resistances: mental blackouts, anxiety, inability to find his own convictions, feelings of inadequacy in education, invasions of inner feelings, boredom. Every student for a time was firmly convinced that his particular resistance at the moment was a genuine explanation. Significantly, he had to reach within himself to find a new point of view before these resistances disappeared. After three weeks of this experiment there was not one student who had not acquired a new insight concerning recognition of his own inner rhythm. One student summed up the whole problem in this way: "To continue to postpone shows we have not achieved this inner rhythm." Each person, then, must plan to achieve recognition of his personal rhythm through daily practice of some creative activity.



Spirit Part of Brain Remains Enigma

Baltimore, March 25. (AP)—One of the world's leading brain surgeons says scientists must still visualize a "spiritual element" in man which controls his complicated brain mechanism.

The statement was made by Dr. Wilder Penfield, professor of neurology at McGill University and director of the Montreal Institute of Neurosurgery, in a lecture on the "geography" of the brain.

Modern neurology envisages a master center—"like a central switchboard or headquarters"—within the brain to coordinate sensory and motor impulses.

The control center, Doctor Penfield told Johns Hopkins Hospital medical men, is "the seat of consciousness."

But all this still leaves unanswered the question of the human mind, he acknowledged.

He observed that the "physicist may turn his attention to the problem, may refer to feed-back mechanisms and coin a new term, cybernetic, but he is in no better position than the physiologist, or the psychologist—or even, a surgeon, for that matter—to explain how nerve action becomes thought or . . . how thought is translated into the nerve action we call *voluntary*."

The surgeon continued:

"What is the head relationship of this mechanism to the mind?"

"Perhaps we will always be forced to visualize a spiritual element of different essence . . . a spiritual element that is capable of controlling the mechanism."

—*The Electronic Medical Digest*
Second Quarter, 1951



rs. Lore L. Dormeyer, well-known Peninsula artist, spoke on September 9 in the Rosicrucian Egyptian and Oriental Museum on the subject "Painting for Release and Fun." Mrs. Dormeyer was the September exhibitor in the Museum, having some forty oils, water colors and sketches on view, covering a variety of subjects in many places and displaying a technique that was in every medium altogether pleasing. Shortly after the exhibit closed, Mrs. Dormeyer planned a six months' painting trip to South America.

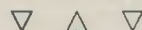


On September 25, Tuesday evening Convocations began once more in the Supreme Temple. These weekly meetings are attended not only by local Rosicrucians but also by those from other places who happen to be in San Jose. They are presided over in turn by the officers and staff members at the Park. This year's theme for discussion centers again on the teachings of the Order—dealt with in brief talks by the presiding Masters. The main occasion, however, is the meditation period and the re-enactment of the traditional ritual. These weekly convocations will continue until the middle of May.

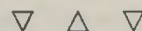


Early in September, this Department had a visitor, and what he said deserves widespread attention. W. C. Putney, Master of the Houston, Texas, Chapter of AMORC wants it known that that Chapter is really an oasis. It is the only Rosicrucian Chapter within a thousand-mile area, and it meets every Friday night at 7:30. Frater Putney says he is riding herd regularly, trying to run down all maverick Rosicrucians

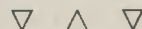
in the area, and that one of these days he hopes to stage a big Rosicrucian roundup in Houston. We think he will, too.



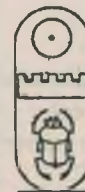
The latest addition to our family of lodge bulletins is *Lux Rosae Crucis* from Munich, Germany. This indicates that the recently revived activity there is bringing immediate fruits. We are especially pleased to see that it has a department called Temple Echoes, in which a few of the items from this department have found sufficient favor to be reprinted. It is good to have this evidence of activity in Germany and to know that Rosicrucian activity anywhere is interesting to Rosicrucians everywhere.



As was earlier reported, September and October were given over to rallies in a great many lodges and chapters. It has been both exciting and encouraging to read of those activities and the co-operation that such rallies have brought forth. For instance, the Indianapolis, Indiana, *Microcosm* carried a full-page notice of the Pittsburgh Rally. And Clara Bromley, Master of Johannes Kelpius Lodge in Boston, flew to Pittsburgh, gathering inspiration, ideas, and even talent for the Boston Rally. Because of her efforts, both Eldon Nichols, Inspector General, Pittsburgh, and Joseph Weed, Inspector General, New York City, appeared at the Boston Rally. With Robert Wentworth, Inspector General of the New England area, already at hand, the Boston Rally must have been an enjoyable and instructive occasion.



A year ago, a group of Rosicrucians from Indiana journeyed to Cincinnati, Ohio, to attend its Rally. It was good,



therefore, to note that a group of Cincinnatians planned a return call to Indianapolis. Frater Robert Small, Master of the Indianapolis Chapter, attended the International Rosicrucian Convention in San Jose, and must have carried home many ideas that will benefit Rosicrucians in Indiana throughout the year. He, as well as other Rosicrucians in that area, will be glad to know that Frater Hays Livingston, who made such a genial and efficient chairman during the Convention, after a long sojourn in Denver, Colorado, is returning to Indianapolis to make his home. This, in a way, is but to be expected, since he started out from Indiana originally. Denver Chapter, undoubtedly, will feel his loss, but it will be more than compensated in knowing that his good services will be given to the Indianapolis Chapter.

* * *

An item appearing in the George Washington Carver Bulletin for June-July has just been brought to our attention. At the Baltimore Rally the Fratres and Sorores from George Washington Carver participated for the first time. A choral group gave a most effective rendition of the Rosicrucian Chant. Plans were immediately made to have a recording of it, and it is hoped that that record is now available. It is hoped, too, that other lodges and chapters are receiving this bulletin, for it is an excellent one, carefully prepared and attractively issued. The officers and editor are certainly deserving of congratulations.

* * *

From Vancouver Lodge comes notice that Frater Elmore Philpott, who as a practicing journalist recently completed a tour of thirteen countries, addressed the lodge during September regarding the significance of the events which happened to him. Most amazing to Frater Philpott was his reception by Rosicrucians everywhere and his finding them more interested in having him tell of the work of AMORC in North America than in relating their own activity.

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Hermes Lodge in Los Angeles held its first fiesta in August. It was sponsored by the Spanish-speaking members of Hermes. The food was Spanish, as

were the songs and dances making up the entertainment. The whole affair took place in a veritable rose bower of decoration. It was, indeed, an enchanting evening long to be remembered by over two hundred members and guests.

* * *

Undoubtedly, the most picturesque of all annual Pyramid Building ceremonies took place under the sponsorship of Benjamin Franklin Lodge in Philadelphia. This traditional ceremony, so dear to the hearts of all Rosicrucians, was held at the Johannes Kelpius cave. The very unique way in which this lodge's monthly calendar was set forth is especially noteworthy. Other bulletins might find such an attractive setting bringing definite results in the way of attendance if it were followed.

▽ △ ▽

The approaching Thanksgiving Season may be an appropriate time to tell everyone what a feather party is. When Temple Echoes mentioned it last year it seemed a ticklish business. But we are assured that at Thebes it meant nothing more than a Sunshine Circle party with poultry prizes. The funds realized were devoted to the work of the Sunshine Circle. The birds, we have been assured, were all defeathered.

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During the month of September, Frater Arthur Piepenbrink, erstwhile Dean of RCU and now a member of the International Lecture Board of AMORC, gave a series of public lectures in San Francisco. Those who have been in Frater Piepenbrink's classes at RCU, or who have known him personally, will be gratified that his opportunities for serving the Order have now been enlarged.

▽ △ ▽

Remarks in this column about the difficulty of following directions to points of Rosicrucian activities seem to have been taken to heart in New England. At a late fall picnic there, a distinctly Rosicrucian sign was designed to direct those wishing to reach the picnic spot. Certainly, no Rosicrucian could have been lost following that sign. Nor could he have been in doubt as to what else was expected of him. A little notice said, "Don't forget, your lunch."



LONDON CHAPTER OFFICERS

The above is an assemblage of incumbent and past officers of the Francis Bacon Chapter, London, England. The photograph was taken in London recently, following a convocation which was addressed by the Imperator of the A.M.O.R.C. Many Rosicrucians from throughout the British Isles were in attendance. Lawrence H. Ewels, incumbent Master, is third from the left in the rear.

(Photo by A.M.O.R.C.)

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(Initiations are performed.)

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Aruba Chapter, The Foresters Court No. 10028. H. Spong, Master, 47 Mgr. Neiwindstreet, San Nicolas.

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Curacao Chapter, Klipstraat 27. Stephen Vialva-la Roche, Master, Morris E. Curiel & Sons.

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Auckland Chapter, Victoria Arcade, Rm. 317. John Orriss Anderson, Master, 99 College Hill, Ponsonby.

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Barquisimeto Chapter, Carrera 21 No. 327. Apartado Postal No. 64. Dr. Epifanio Perez Perez, Master, Apartado de Correos 211.

Caracas:
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